Eckhart Tolle Talk Titled Lasting Happiness

[Speaker 1] (0:12 - 1:14:38)

The pursuit of happiness, that's usually regarded as something desirable and positive. But that may be a dangerous thing, the pursuit of happiness. You may be missing something in that pursuit.

That's already here. Pursuit implies, of course, that you are seeking it. Why is it?

It implies that you are looking for a state, a desirable state, that lies somewhere in the future. And that becomes a pattern built into the very structure of the human mind. The seeking pattern.

The mindset, the collective mindset, that is always looking to the next thing, the next moment, in the hope that happiness will be found there, or that I will find a more complete version of myself there. That's a very normal thing to be doing. The bank robber does that, because he's not interested in the money, but what promise the money holds, he may believe that it will liberate him, provide freedom, freedom of movement, enhance his sense of self, happiness.

And it could be there in the spiritual seeker too, who is looking for the answer. Some state that one has read about, enlightenment perhaps, that will finally provide lasting happiness. So both the bank robber, to take one extreme, on the evolutionary scale, and the spiritual seeker, are still manifesting the human seeking mode.

And that is so normal for most human beings to be in the seeking mode, that to many it hasn't even occurred that they are in the seeking mode, or that a different state of consciousness is possible. And wherever you watch, television, the media, films, almost everybody you watch is in that seeking mode. The news reader, they are not at ease with the present moment, because the present moment is regarded as insufficient.

Underlying that is the belief that I am not yet enough. That's a very deep seated thing. I am not yet enough, and so I am not happy.

I can only be happy if I have finally arrived at that sense of completion within myself, where I feel I am now fully myself. Surely nothing else will bring me lasting happiness than finding myself fully, being myself fully. So the bank robber seeks that through the money.

And all throughout civilization people are seeking this, that, or the other, ultimately in a search for a more complete version of themselves, an enhanced sense of who I am, because that sense of who I am in most humans is deficient. You can notice that, that it is deficient, if you only even imagine that somebody tells you you haven't got much longer to live, would be the most dreadful shock, because you would feel, but I haven't

arrived yet, but I'm not complete yet. Surely I need more time.

The most precious thing, the one thing that I need to complete myself, find myself, find that deep lasting happiness and peace, to find that, the one thing I need is more time. And so you are then trapped in a state of consciousness that we could call time bound, where whatever you do is governed by the notion of time. And unless you are very old, it will usually be future that is of the greatest importance to you, the time ahead of you.

As you get older, the time behind you, as the time ahead of you shrinks, the time behind you, there seems to be more of that, more past, and then in older people the past assumes a greater importance, they remember it. They are looking for themselves through memory of me and my past, what happened to me, and think about it and talk about it. That is quite normal, because future has shrunk.

But some old people, they don't seem to have realized yet that there may not be that much future left, so they are still looking to enhance themselves through more. This little word more is so vital if we want to discover the inner pattern, the inner pattern that is perhaps one of the most pronounced characteristics of that state of consciousness that I believe is now coming to an end on the planet, the state in which you are identified, which means you derive your sense of self, your sense of identity, from a mentally constructed image, a conceptualized me. Memories, conditioned patterns, experiences, all kinds of identifications, which become thoughts, make up a bundle of thoughts and emotions that accompany those thoughts, and that mentally created bundle becomes a sense of self, a me, and it is that mind made me, a story, my story, my history, it is that that most humans derive your sense of self from.

I am my story. And that sense of self is always seeking. It is a characteristic of that sense of self that it is in the seeking mode and it exists in a state of not enough.

And that's an amazing realization that most humans, although many are now moving beyond that state of consciousness, but on the planet most humans are still trapped in that state of consciousness where their sense of identity feels incomplete. I am not fully myself. So the belief then, to a large extent unconscious, is if I could only be more, then I finally will arrive at self-completion.

Myself will be complete. So the need for more becomes overriding in one's daily existence. More to add to who I think I am, to me.

What does that mean? To a child where this is already starting, this mind movement, the formation of a mind made sense of self, to a child, it begins when a child claims possession of something. And every young child does that.

And this child will scream if you take away the toy. In very deep pain already. Nothing much, and it's not probably even taken away.

Somebody just picked it up to look at it. And it's enough for the child to scream, It's mine! And that scream remains in most humans.

It may not be when they reach adulthood, the scream may not be, you can't hear it anymore, but it's often inside. And this is only where it begins. This is one thing where the child already feels, I have been diminished in my sense of self.

Because that toy has been taken away. What has happened? The simple thing that has happened is, the toy, of course, became a thought form.

It's not the toy out there, it's the thought form of my toy. And the little word my is essential here. Because then I have invested the thought form of toy with a sense of self.

And that's a collective, we are all collectively conditioned to do that. So this is just the early beginning of a huge development of mind movements, where the I seeks to add more thought forms, that it can invest with a sense of self. So it is looking out for more of me.

So to a child then, that's one thing. And then the child identifies with whatever it can incorporate into its sense of self. So this is the growing egoic entity.

And it seems that needs to happen to every human being. We cannot tell a child, No, this is not your toy, there is no such thing as possession. Let go of that thought.

It doesn't work. You have to allow the child compassionately to go through that. It's the beginning of delusion, we could say, yes.

And then it goes on and then you can see how the child begins to suffer. Through identifying more and more with that self. And fearing that something that I regard as me will be removed from me.

And then the child grows and the toy becomes the car, mine. And other possessions may come, this is one level. Then other levels of identifications come, what other people think of me.

Other people's opinion of me can become more valuable than a possession. It's only just a thought form, but I can hang on to that. And it can then cling to the bundle of thought forms and reactive patterns that go with it.

And emotions that accompany it, this me. Oh, they think I'm great. So many people think they will find themselves through enhanced recognition by others.

Maybe when others will recognize how great I am, then I will have found myself. So the striving for self being fully myself can take the form of that needing the recognition. And this could take you to the end of your life, especially if you don't get it.

Or striving to have wealth, it could take you to the end of your life, especially if you don't get it. If you get it, then you discover the strange thing, that it doesn't complete you. I still feel I'm not enough.

That wasn't it. I've got all the things that I thought would complete me, and then comes the critical stage. The suffering that is there whenever you have not really found yourself, the suffering that is built into the very structure of that mind made identity, because suffering is that sense of lack, that sense of not enough, that sense of fear, that underlies that state of consciousness.

And so you've made it in the eyes of the world, and yet it doesn't seem to have worked. If you haven't made it, you can be stuck in the illusion for longer, until the very end, and then create an identity, your story then changes into somebody who hasn't made it. And then the story will seek explanations why the world is so unfair, has treated you so badly, that it prevented you from being fully yourself.

They did something to me. Whether you identify them individually, or whether they are the collective, or whether they are a political party, or whatever, they... And that is another thought form that will then supply you with a sense of self, and that's quite satisfying too, temporarily.

At least now you think you know who you are. You are the one who has been treated unfairly by life. Okay.

So you are trapped, one way or another, in a conceptualized sense of self, a me, and it's not enough. And if you make it, everybody tells you you should be happy now, and you feel that pain, that sense of lack, and some start drinking then, or take drugs, just to dull the pain that they feel. There are famous people, we all have read about them, who were very unhappy, very deeply unhappy.

The illusion has been removed from them that the future will complete them, because surely they have everything already. How can the future complete me? I can't think of anything else.

And when you arrive there, you can go into despair and drugs, and so just to dull the pain, or you suddenly see the fiction of the self, that the entire culture is immersed in, and tells you this is how it is. And you suddenly see this is not, and then you might become interested in going beyond that. Going beyond a conceptualized me in the head.

And you realize that happiness on that level cannot be found. The illusion of happiness, yes, many times you will think, there it is, I have it now. I'm complete.

I'm getting married tomorrow. All my shares have gone up by 100%. I'm complete.

Or I've become a master at this or that, playing the violin, the computer, the greatest

computer wizard in the world. I have abilities that nobody else has. I can throw a ball better than anybody else.

And so they pay me millions just to throw this ball once a week. And everybody thinks I'm the greatest. I'm the great example to everybody.

They construct an identity for me out of the ability to throw this ball. And I buy into that for a while. I actually believe that I am the greatest ball thrower.

And it's myself. And then after a while that wears off because it's a fiction. It's a conceptualized entity in the head.

And the fact that it is in millions of other heads doesn't change the fact that it's a delusion. A fiction. So the pursuit of happiness is undertaken by the conceptualized entity, the me.

It is seeking more of me. Amazing. That is one level of consciousness.

That is the level of consciousness that has dominated the planet for as long as humans can remember. Since recorded history and far beyond that. And it is a dangerously dysfunctional state in many ways.

Because that neediness expresses itself in many ways that create enormous amount of suffering. To others around you and to yourself. The need for more is the need for having an enhanced sense of self.

And that is not only personal, it's collective too. When that same mindset becomes a collective mindset, the me becomes an us. That's even more mad than the personal.

And it creates dreadful suffering. It has done so throughout history. The need of nations and religions and tribes to enhance their sense of identity through, strangely enough, being in conflict with others.

They are actually seeking conflict. You can see it whether you look at this on a personal level or whether you look at it on the level of the collective. There seems to be the need to be in conflict with something or someone.

If there were not this need, why would human history look the way it is? Look at the 20th century. Hell.

Created on a planet that potentially is a paradise. Humans create their own hell. And they do it collectively and they do it on a personal level.

There are many humans, not just in places where there is a shortage of food. They create hell in many different ways, even in so-called prosperous countries. If you look into the individual human being, many of them carry their own heaviness, their own hell

inside.

Their relationships at work. And they might look happy on the surface. So much suffering.

So much suffering on the planet. Human created suffering. So the entity, the conceptualized me, is condemned to seeking more.

It's condemned not to be happy, not to be at ease. The structure of that mind-made self does not allow it. So unhappiness is actually built into the structure of the egoic mindset.

It is not ultimately to do with the content of your life, the reasons why I am unhappy. They are interchangeable. So there is the need for more to enhance me.

The me that is never complete. The story of me that hasn't quite worked the way it was supposed to work. Up till now.

There are not many humans who feel that the story has gone very well indeed. The story of me. And if there are some, all you have to do is wait a little.

And then the incompleteness returns. The sense of incompleteness. And people believe this is their personal problem.

Everybody else seems to be okay except me. This is built into the very structure of that conceptualized identity. It's need for more.

It's need for conflict in order to enhance its separate sense of existence. This is the me and this is the other. Now I need to get a strong sense of me if I can be in conflict with something or someone.

It enhances my sense of self. Or if I can take something away from another, in my delusion I believe that that will also enhance my sense of self. That could be just a thought form that I am trying to take away from somebody through making a remark that diminishes the sense of self of another person.

I question anything that that person identifies with as not good. Your car is no good. This dress would look good on your sister.

Little remarks. They are unconsciously designed to diminish another person's sense of self. They don't know what they are doing.

And they believe if they can diminish somebody else's sense of self, they have enhanced their own sense of self a little bit. All that it means is the illusion of me has grown a little. So all you have enhanced is the illusion.

But to the illusion it feels great for a little while. And so it can become extremely greedy.

The need for more is incessant.

We see that the same egoic entity becomes collective in a corporation. We've read about these things recently. And we were surprised to see how greedy these big corporations are.

Their whole reason for being seems to be to accumulate more. Perhaps in some cases the people at the top didn't even forgot what they manufactured. And it didn't matter anymore what, except we need more, more.

So there is the need for more to enhance me. The me that is never complete. The story of me that hasn't quite worked the way it was supposed to work up till now.

There are not many humans who feel that the story has gone very well indeed. The story of me. And if there are some, all you have to do is wait a little.

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By saying, I question anything that that person identifies with as not good. Your car is no good. This dress would look good on your sister.

Little remarks. All these, they are unconsciously designed to diminish another person's sense of self. They don't know what they are doing.

And they believe if they can diminish somebody else's sense of self, they have enhanced their own sense of self a little bit. All that it means is the illusion of me has grown a little. So all you have enhanced is the illusion.

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So a greedy entity is simply a magnification of that mind pattern. So let's not fall into the trap of saying there are a few, all these directors, they are evil. No, they are just in a position to be more greedy than others.

And so the same mind pattern operates on all levels. It becomes the terrorist. What does he do?

How can somebody kill hundreds or thousands of people, even himself or herself? What is going on in here? And people are at a loss to understand what are they doing?

Well, it's very simple. They live in and through a conceptualized entity which to a large extent is in their case collective. It's a collective me based on their conditioning, their religion, their upbringing, their belief systems, their story, the collective story of us.

And they don't know it's a story the way they interpret reality. It is the truth to them. They are totally identified with those thoughts that make up the self.

Complete identification with thinking. Self-identification with thinking. So you have a collective conceptualized entity and us.

And that entity has its own version of reality which isn't recognized as a version of reality. It is reality to that entity. And that entity then, you've already deadened yourself to the deeper aliveness that is there underneath all those mind movements.

Underneath the conceptualized me. The deeper consciousness that is not conditioned. The dimension that is in every human being underneath the conceptualized sense of self that is conditioned form, thought forms.

Underneath that, this is the redemptive factor in human existence. Underneath that is a dimension of consciousness that we could describe as unconditioned, vast. But they don't know that.

The terrorist certainly doesn't know it. And as yet, most humans don't know it, but more and more are waking up to it now. The terrorist is so deeply identified, and that's only an extreme manifestation of the same that's everywhere.

So deeply identified with the conceptualized that the entire identity is derived from those mind movements. He's already dead to the deeper aliveness within him or her. And then when you live through a conceptualized sense of self, you manufacture a conceptualized identity for everybody else.

You impose mental labels on other people and groups of people. You call them something. A word, a set of words.

And to you that is the reality of those human beings. There are mental labels. There are thought forms that you impose on another.

You can do it to an individual or to a group. And once you have deadened yourself, you are no longer relating to another human being. You don't even see them anymore as human beings.

You are totally trapped in mind. Totally trapped in thought. And thought is an abstraction.

You impose an abstraction on the sacredness and aliveness of another human being. And that is what you relate to. And then you've basically already killed them.

Their aliveness is not there anymore. You don't know it. The next step can easily be physical violence.

And you will not know what you are doing. You are operating in the realm of mental abstraction. And you are reducing the world to that.

And you are making... You love your enemies, not in the sense of Jesus. You love your enemies.

You love having enemies in that mindset. The terrorist loves having enemies. He doesn't love his enemies, but he loves having enemies.

Because they enhance his sense of self. The us. So all these remove America.

And in many countries, collective identity would suddenly dissolve. Who are we now? Without those on whom we can project something.

The enemy is gone. Within America, because the same structure operates in everyone, when Russia ceased to be the enemy, one could sense a little bit of sense of loss in certain circles. What are we doing now?

We've lost our main enemy. They even made a humorous film about that. Where the president of the United States gets together.

He's seeking re-election. And he gets together with an advisor and says, We need an enemy. Come on.

And since it's a humorous film, they come up with Canada as the enemy. The most unlikely enemy. They manufacture it and it works.

So the need for an enemy to enhance one's sense of self is very great in the collective. It

happens in Germany, National Socialism. The same egoic entity which became collective.

It's a very dangerous entity on all levels. And they ended up with the whole world became their enemy. Great.

Now we know who we are. Who are you? Well, Germans.

That's who we are. A concept in the head. A conceptual entity.

It's a dangerous thing. Very dangerous thing. And on a personal level, it operates in the same way.

And that's been going on for so long. How does it operate on a personal? Who is your enemy?

It doesn't have to be a person. Or a group of people. The enemy can be a place.

A situation. Wherever you are. Something you complain about in your head.

And you might have noticed that that entity loves complaining too. Reacting against something and complaining about it. Because in every complaint, it strengthens itself a little.

Because if I complain about a place or situation or another person, I've put myself in the mental position of rightness. I am right. But the complaint, the assumption underneath the complaint is that I'm right.

And what I'm complaining about is wrong. Obviously. That's the underlying assumption behind every complaint.

I'm not talking here about complaint that in order to change a situation, you go and call somebody up and say, you delivered the wrong thing. I ordered a TV and you delivered a washing machine. These are perfectly fine.

Or you tell the waiter, I ordered a salad, not the soup. On that level, complaint is fine. It's purely functional.

But that is very little. But the other complaining that goes on is the self-talk in the head. Which sometimes also becomes verbal, of course.

Where you complain and you can't do anything about it, nor are you even trying to do anything about it. You just want to be right. And that's an unconscious need to feel a slightly stronger sense of self.

So every complaint is an attempt to be a little bit more of me. And then it wears off after a few minutes and you need something else to complain about. And you can see people,

how sometimes they look for the one thing that's not right in a situation.

They look for this little stain in this beautiful carpet and then their focus is on the stain. But this really bothers me. Why didn't they do anything about that stain?

But that stain is 2% of the carpet. Yeah, but they shouldn't have. Why don't they...

Drop the complaining and that already diminishes your sense of self. I don't know who I am anymore. And then come the problems, my problems, that I need to think about day and night.

Problematic situations, they've been going on for years. Complex, very complex. And you can wake up in the middle of the night and suddenly you get this overwhelming mind stream of your complex problems.

And they've been going on for years. But it's vital that you think about it now. Oh, think.

And underlying all that thinking is what's going to happen to me. So that sense of identity loves its problems, loves its enemies, loves conflict, but it never tells you that openly. It needs to remain unconscious, because if you make it conscious, you even start to laugh.

And that's very liberating. If you laugh at patterns that you discover within yourself and you see them, that's even sitting here is liberating when you suddenly see conditioned mind patterns. There's nothing personal in it, just human conditioned mind patterns.

And you see them. Seeing is the beginning of being free of them. Seeing means you're no longer totally identified with the pattern.

The main enemy really, it all boils down to the main enemy of the mind made self, the one thing that it doesn't like, it wants to get away from, it's not happy with, and often complains about, just really, it's this moment. It doesn't like it. Or it ignores it completely because the next moment is so much more important.

This is why I have to think and think about what's going to happen. This, just this moment at the most, it's a stepping stone that gets me to the next one that's more important than this, that's for sure. And what is the next moment?

It's future. And where is the future? Has anybody ever encountered it?

No. I've been waiting for it a long time. But all I could ever find was this moment.

But one day it's going to come. Just a little bit longer. And so you see what seems so overriding, so overwhelmingly real, time.

Past and future. Seems to dominate everything. You can't get out of time.

It just drags you along until finally you collapse and die. It seems so overwhelmingly real, this time thing, and yet nobody has ever encountered it. All you can ever experience, find, is this moment.

So if you go more deeply, you actually discover that time and thought are so intrinsically related as to be virtually one. And you discover all that future is, ultimately, is a thought form in the head, in the human mind. It's not here now.

Is the future here? Only this. Only now.

And then we can check again in five minutes' time. You can see the paradox. Five minutes later, it's still now.

Now, if we try to work this out intellectually, it won't take us anywhere. We might write a PhD about it. Whether time is real or not.

But all we need to see at first hand, that your life is always now. Of course it is. It's always this, just this.

The rest is thought forms. Now, because people are so trapped in thought forms with their sense of self, that they give that greater importance than this. And that's a delusion.

And so they are cut off from the deeper levels of their being, that can only be encountered when the movement away from this comes to an end. In other words, your attention, instead of being absorbed by thinking, moves into the immediacy of now. That is the meaning of waking up.

Of spiritual awakening. What do you awaken from? What do you awaken out of?

You awaken out of thought. Self-identification with thought. Into now.

And then the mind comes back and says, And now what? You may notice when your attention moves into now, a certain alertness comes with that. You may become more aware of your sense perceptions.

And you may also notice, when you are present in this moment, the compulsion to label all your sense perceptions and experiences drops away. And you are able to look at something, or more importantly someone, a human, but let's just stay with non-human for a while. You are able to look upon something, or listen to something, or touch something, without compulsively, immediately, mentally putting a label on it, calling it something, or arriving at some conclusion about it, or comparing it to something.

You can be with something like a tree or a flower, and simply look, without labeling. That is a new state of consciousness arising, where you are moving out of the trap, the prison of compulsive conceptualized thinking. And above all, where your sense of identity or

your sense of self shifts from being the thinker or the thought, to being the awareness that is prior to thought.

That's an amazing thing to happen to a human being. It begins with such a simple thing as being able to look at something, or touch it, and it's being perceived within a field of spaciousness, or we could say stillness. Have you become unconscious?

No. There is consciousness, but not the labels, not thinking. There are many of you, because I know this is happening on the planet to more and more people now, there are many of you who already experience that in your daily life from time to time.

And you may not even notice that this is what's happening, that you are simply able to be with something, without calling it anything. And you may perceive that only as a peace in the background. There is a certain sense of peace in the background, and through that you are perceiving the world.

You can then walk through the city, or drive through the city mostly, here, without being there as a conceptualized entity and perceiving the world through the conditioned mind structures. So you are there behind the wheel of your car, a driving story of me. And whatever you perceive, only just enough to not be involved in an accident, but you're thinking about important things.

My life situation, which involves past and future, the future matters so much, I'm on my way, where to? The future. And you continuously miss this, this.

So the arising of spaciousness inside yourself is really what it is. And until you find some space within yourself, which even that is not quite right, because that space is the essence of who you are, without that space you can look for happiness for a hundred lifetimes. Where is it?

Because you're only looking to objects in your consciousness, believing that when I've accumulated enough objects in my consciousness, I'll be full and complete. Object in consciousness means thoughts. Object in consciousness means whatever happens to you becomes an object in consciousness.

You don't experience the world out there. Whatever you experience as the world, happens inside you. Who knows whether there's anything out there at all?

Everything that the speaker hears on the chair, where is that happening to you? The words, where are they? They are inside you.

They are arising in consciousness. So humans are looking for themselves through what I call sometimes object consciousness. They are obsessed with the world of objects, the world of things.

Not just material things around them, that of course they're also obsessed with. Situations, events, the next thing and another thing, and the world of things impinges upon you continuously, saying, this matters, everything matters. Oh, what's the next thing I need to deal with?

And you can never catch up, so many things. And your life becomes a burden of things, and then they're the things inside really. Every thought is an object that arises in consciousness.

And there's this stream of thinking, one thought after another. This is what Thoreau referred to when he said, our life is frittered away by details. Simplify, simplify.

Details are the worlds of things, objects in consciousness. So you get like a room full of furniture and you can't move in it anymore. And you think you need more.

No sense of spaciousness within. And potentially, the dimension of space consciousness as opposed to object consciousness, which is thought, is in everyone. Underneath the movement of thought, there's the vast spaciousness, which is already fully developed, fully complete in every human being.

And the essence of who you are is that not anything that arises in object consciousness, but you are the very spaciousness that is beyond objects, things. So really, all that is required is to discover in oneself that dimension of consciousness and thus realizing the fullness of being and of yourself that is already here. That's the end of seeking.

Not the end of doing, but the end of self-seeking through doing. Then doing becomes quite nice. It's a play.

You participate in the game of the universe. You cannot not do, so you might as well participate. You do.

It's a dance. But self-seeking goes out of the doing because you've already found yourself, not as a conceptual entity, as the depth, the still, spacious field within yourself. The future cannot help you to get there.

It can only prevent you from finding it. And what is the quickest way to realizing the truth of this? Is there a shortcut?

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But self-seeking goes out of the doing because you've already found yourself, not as a conceptual entity, as the depth, the still spacious field within yourself. You can't, the future cannot help you to get there. It can only prevent you from finding it.

And what is the quickest way to realizing the truth of this? Is there a shortcut? Is there something that does not give me time?

Because time is the illusion. If I think I need time to find that inner space, I'm deluded again. So how can I know this without making it into a future state that I want to achieve?

Which is another concept. How? And this is so simple.

That's the secret of the universe, as far as humans are concerned in their present evolutionary stage. The secret lies in simply no longer internally resisting, denying, or running away from what is at this moment. It's whatever is at this moment.

To find an inner alignment with the form that this moment takes. And the conceptualized egoic entity can't do that. But you can do that.

When you see the truth of it, there's the possibility of living in a state of yes to what is, an inner yes. The conceptualized egoic entity lives in the state of no to what is. And that is the greatest transformation happens when there's a shift in you internally from denying the present moment, because it's not yet enough, it's not really what I wanted, this shouldn't be happening, I want something else, I definitely don't want this, I want the next moment.

It's going to be much more complete. But you always have only this. And then the strange thing happens, at first sight it seems that the form that this moment takes, because that's all it is, there are not many moments in your life, there's only this

moment ever.

But the form that this moment takes changes continuously, different forms come into that space of now, which is that inner space. Forms appear in the space of now, in your life. A situation, a person, an event, a place.

And very often, the form that this moment takes seems to be a limitation, it seems to limit me. I want to be limitless, I want to know myself as limitless. Many people feel that the form that this moment takes, how could I accept that, because this form limits me so much.

And this could be where you live, it could be relationships, it could be your physical body. You cannot not encounter limitations in the world of form. You can change, you can have slightly more pleasant limitations.

You could be sitting in a tiny little room and saying, I'm so limited here, I want to expand, I want to live in a mansion. And you might succeed. Ten years later, five years later, you live in a mansion, you seem to have expanded.

And then you sit in your mansion. What now? For a while it feels great, you have expanded because you have identified with the thought form of mansion, you have expanded.

But sooner or later, the mansion will limit you in other ways. Your new life situation will suddenly show you there are other limitations. You may become famous and suddenly discover that great limitations come with fame.

You are free of the limitations that came with poverty, and now you encounter other limitations that come with that. So, it's yes, you can play around with different forms in your life and experiment and expand into other forms, not expecting to find the limitless in the world of form and realizing in one way or another the form that this moment takes will be some form of limitation, that it is in the nature of form to be limited. And that's a deep realization.

And then the running away from the form that this moment takes, the reactive relationship to the form that this moment takes isn't there anymore. When you see the truth of this and are able to say yes to the form that this moment takes instead of resisting the form that this moment takes internally, which keeps you trapped in your own mental form. So, what does that mean?

It means, quite simply, you become friendly with what is. It doesn't mean now you are condemned to non-action. Out of that state of yes, intelligent action arises when it's needed, not when it's not needed.

You embrace what is, even if it seems very limited or limiting, because it already is. You

can't remove is out of existence. You become internally aligned with that.

So when you say yes to what is, space arises, so to speak, around what is. This is a way of speaking, but that's all we can do here. A sense of space or spaciousness arises around the form that this moment takes.

And that liberates you from the limitations of form. And you cannot find the spaciousness by always running away from the forms that arise. But being with them, surrendering to the form that this moment takes is the key.

The inner surrender, whatever is, is part of the totality, the web of interconnectedness that is the universe. This event is part of that. There is a certain inevitability to the form that this moment takes.

Yes, then perhaps action arises and it changes. You're actually amazed how quickly the form that this moment changes when you don't resist it anymore internally. Because a greater intelligence comes into play now.

And miraculous things can happen even on the level of form. But they didn't happen when you lived in non-alignment with is. They only happen when you live in alignment with is.

And to some people that means yes to the most dreadful limitation. And that is why traditionally people who reached that realization found the most dreadful limitation in their life and surrendered to that. The archetype of that is Jesus on the cross.

This is the human archetype. This is true for each human being. The most unacceptable form of limitation that a human, and you don't need to be a Christian to believe this or to see the truth of it.

In fact if you're a Christian you may not see it. Because they tend to have a narrow interpretation of something that is very deep. So you have somebody on the, a human being in a situation that is a manifestation of the most extreme limitation.

Totally. And symbolically the words that came out of his mouth were at first, Why hast thou abandoned me, God? The last no.

The next words that came were Not my will but thy will be done. Which means thy will is the will of the one. Not to make it into a mental concept.

The will of the one is whatever is now. Not my will but thy will be done. A complete yes.

And at that moment the cross which is the symbol of the ultimate limitation becomes the symbol of the divine. It's the dual symbolism of the cross. It's a torture instrument.

And it's a symbol of the divine. And that is whatever may be happening in your life and

be the greatest limitation in your life, it is not only the limitation, it's also the opening. When it's not internally resisted, the opening into space.

Because space comes with a yes to what is. You are no longer bound to what is. You are no longer bound to the form.

You know yourself as the formless, one life, one consciousness. That's the true happiness that lasts. The heart of happiness, the core of happiness, not the superficial happiness that goes hu hu hu hu hu and the next moment hu hu hu hu.

That's... So nothing needs to change for this to happen in your life, this transition. Whatever is, is the best that is for you at this moment.

You work with that. Say yes to that. Don't believe the mind when it says OK, I'll say yes when I get this out of the way.

And enormous power moves into your life. The very intelligence of the universe manifests through this form which then becomes an opening. And it's the end of suffering.

The end of the suffering entity. You may still get a toothache from time to time, but that is how it is too. Surrender to that also.

Surrender. That's all. No time is required for the shift in consciousness.

You can only do it now. Yes to now. And find yourself through that.

[Speaker 2] (1:14:47 - 1:14:47)

Thank you.